

THE
Knot Unty'd :
OR, THE
ASSOCIATION
DISBANDED.

PROV. XI. 21.

Though hand joyn in hand the wicked shall not be punished.

ISAI. VIII. 9.

Associate your selves, O ye people, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught, for God is with us.

L O N D O N,
Printed for Walter Davis, 1 6 8 2:

THE

Knave's

DISBANDED

PROV. XI.

THE

1841

THE

LONDON

Printed for the

The Paper which was Seized in the
 E. of *Shaftsbury's* Closet, by *Fran. Gwin*, Esq;
 one of the Clerks of His Majesties Most Ho-
 nourable Privy Council, and Read *Novemb.*
24. 1681. at the *Old Baily*, before His Ma-
 jesties Commissioners of *Oyer and Terminer*.

WE the Knights, &c. finding to the
 grief of our Hearts, the Popish
 Priests and Jesuits, with the Pa-
 pists, and their Adherents and Ab-
 bettoys, have for several years last
 past pursued a most pernicious and bellish Plot, to
 root out the true Protestant Religion as a pestilent
 Heresie, to take away the Life of our Gracious King,
 to subvert our Laws and Liberties, and to set up Ar-
 bitrary power and Popery.

And it being Notorious that they have bēn highly
 encouraged by the Countenance and Protection given
 and procured for them by J. D. of Y. and by their Ex-
 pectations of his succeeding to the Crown, and that
 through crafty Popish Councils, his Designs have
 so far prevailed that he hath created many and great
 Dependents upon him by his bestowing Offices and
 Preferments both in Church and State.

It appearing also to us, That by his Influence, Mercenary Forces have been levied and kept on Foot for his secret Designs contrary to our Laws; the Officers thereof having been named and appointed by him, to the apparent hazard of his Majesties Person, our Religion and Government, if the danger had not been timely foreseen by several Parliaments, and part of those Forces with great difficulty, caused by them to be Disbanded at the Kingdoms great Expence: And it being evident, that notwithstanding all the continual endeavours of the Parliament to deliver his Majesty from the Councils, and out of the power of the said D. yet his Interest in the Ministry of State and others have been so prevalent, that Parliaments have been unreasonably Prologued, and Dissolved when they have been in hot pursuit of the Popish Conspiracies, and ill Ministers of State their Assistants.

And that the said D. in order to reduce all into his own power, hath procured the Garrisons, the Army and Ammunition, and all the power of the Seas and Souldiery, and Lands belonging to these three Kingdoms, to be put into the hands of his party and their Abderents, even in opposition to the Advice and Order of the last Parliament,

And as we considering with heavy hearts how greatly the Strength, Reputation and Treasure of the Kingdom both at Sea and Land is Wasted and Consumed, and lost by the intricate expensive management of these wicked destructive Designs; and finding the same Councils after exemplary Justice upon some of the Conspirators, to be still pursued with the utmost devilish malice, and desire of Revenge;

venge : whereby his Majesty is in continual hazard of being Murdered to make way for the said D's Advancement to the Crown, and the whole Kingdom in such case is destitute of all security of their Religion, Laws, Estates, and Liberty, sad experience in the Case, Queen Mary having proved the wisest Laws to be of little force to keep out Popery and Tyranny under a Popish Prince.

We have therefore endeavoured in a Parliamentary way by a Bill for the purpose to Bar and Exclude the said Duke from the Succession to the Crown, and to Banish him for ever out of these Kingdoms of England and Ireland. But the first Means of the King and Kingdoms Safety being utterly rejected, and we left almost in Despair of obtaining any real and effectual security, and knowing our selves to be intrusted to Advise and Act for the preservation of his Majesty and the Kingdom, and being perswaded in our Consciences that the dangers aforesaid are so eminent and pressing, that there ought to be no delay of the best means that are in our power to secure the Kingdom against them. We have thought fit to propose to all true Protestants an Union amongst themselves by solemn and sacred promise of mutual Defence and Assistance in the preservation of the true Protestant Religion, his Majesties Person and Royal State, and our Laws, Liberties and Properties, and we hold it our bounden Duty to join our selves for the same intent in a Declaration of our United Affections and Resolutions in the Form ensuing.

I A.B. Do in the presence of God Solemnly Promise, Now, and Protest to maintain and defend to the utmost of my Power, with my Person and Estate, the true Protestant Religion against Popery and all Popish Superstition, Idolatry, or Innovation, and all those who do or shall endeavour to spread or advance it within this Kingdom.

I will also as far as in me lies, maintain and defend His Majesties Royal Person and Estate; as also the power and privilege of Parliaments; the lawful Rights and Liberties of the Subject, against all Inroachments and Usurpation of Arbitrary power whatsoever, and endeavour intirely to Dissolvall such mercenary Forces as we have reason to believe, were raised to Advance it, and are still kept up in and about the City of London to the great Amazement and Terrour of all the good people of the Land.

Whereby J. D. of Y. having publickly professed and owned the Popish Religion, and notoriously given Life and Birth to the Damnable and Hellish Plots of the Papists against His Majesties Person, the Protestant Religion, and the Government of this Kingdom; I will never consent that the said J. D. of Y. or any other, who is or hath been a Papist, or any ways adher'd to the Papists in their wicked Designs be admitted to the Succession of the Crown of England. But by all lawful means and by force of Arms, if need so require, according to my Abilities, will oppose him, and endeavour to Subdue, Expel and Destroy him, if he come into England, or the Dominions thereof; and seek by force to set up his pretended Title, and all such as shall Adhere unto

unto him, or raise any War, Tumult, or Sedition for him, or by his Command, as publick Enemies of our Laws, Religion and Country.

To this end we, and every one of us whose hands are here under-written, do most willingly bind our selves and every one of us unto the other, joyntly and severally, in the bond of one firm and loyal Society or Association, and do promise and vow before God, That with our joynt and particular forces we will oppose and pursue unto Destruction all such as upon any Title whatsoever shall oppose the Just and Righteous ends of this Association; and Gain-tain, Protect and Defend all such as shall enter into it, and the just performance of the true intent and meaning of it. And lest this just and pious work should be any ways obstructed or hindered for want of Discipline and Conduct, or any evil-minded persons under pretence of raising forces for the service of this Association, should attempt or commit Disorders, we will follow such Orders as we shall from time to time receive from this present Parliament, whilst it shall be sitting, or the major part of the Members of both Houses subscribing this Association when it shall be Prorogued or Dissolved, and obey such Officers as shall by them be set over us in the several Countries, Cities, and Burroughs, until the next meeting of this or another Parliament, and will then shew the same Obedience and Submission unto it, and those who shall be of it.

Neither will we for any respect of Persons or Causes, or for Fear, or Reward separate our selves from this Association, or fail in the Prosecution thereof during our Lives, upon pain of being by the rest of
us.

us prosecuted, and suppressed as perjur'd persons,
and publick Enemies to God, the King, and our Na-
tive Countrey.

To which pains and punishments we do volunta-
rily submit our selves, and every one of us, without
benefit of any Colour or Pretence to excuse us.

In Witnesses of all which Premisses to be inviola-
bly kept, we do to this present Writing put
our Hands and Seals, and shall be most ready
to accept and admit any others hereafter into
this Society and Association.

S I R,

To review'd (tho' the subject is now of it, I am) and
 you you to turn on (tho' I am) how I am (tho' I am)
 how I am (tho' I am) how I am (tho' I am)

CHURCH (tho' I am) how I am (tho' I am) how I am (tho' I am)
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S I R,

YOU have turned me to a hard Chapter;
 for so it is, to give you my opinion of the
Association, that lyes under so great debate.
 I must tell you, 'tis a *Riddle* nor easie to be
 deciphered; The *Assertors* of it call them-
 selves a *Society**, and twice for falling.

This, Sir, is the *Distinctive Character*
 of the *Jesuites*, and you must imagine
 an Instrument of such a *Make*, is full of
Mental Reserves and *Equivocations*, for
 seeing they have so auspiciously assumed *their Title* and *Ap-
 pellative*, 'twill be hard if you will nor allow them to imi-
 tate something of their *Practice*.

* The Bond of our Firm
 and Loyal Society, since
 the Process: And This
 Society at the end.

The *Body* of this Monster has already been most accurate-
 ly dissected by skillful hands, and ingenious *Lectures* read
 upon every *Member*, *Vein* and *Muscle* of it. If you think
 there may be something yet in the *Belly* of this *Trojan*
Horse, that is worthy of your notice, at your command, I
 shall venture in to search it.

Of the Knights: They were influenced (it seems) by
 one of the *other House*, in whose *Custody* this Instrument

was found, if he were not rather the crafty *Contriver* of it. A person so well known, there's no need of any new Character to describe him: 'How he has play'd *fast and loose* both with King and Subject, needs no other instance to demonstrate than the shutting up of the *Exchequer*. Having been at the head of so many Seditious *Juncto's*, Trayterous *Cabals, Councils of State*, usurped and Tyrannical Jurisdictions, you may very well conclude, though he hath learn'd the Art of *shifting* sides, he is not over-stockt with *Loyalty*. If any insolency in his carriage has made him *jealous* that he is obnoxious to a *high* displeasure, no wonder the discontents arising from such *Reflections*, should prompt him to the courses he has taken; 'Tis natural for the wounded *Deer* to run into the common *Herd* for shelter. And such is the Spirit of our little *Heroe*, whatever stands in the way of his Ambition, he'll leave nothing unattempted to remove it. Let Religion sink or swim among the States General, *Delenda Carthago* is his *Motto*.

But let's proceed: *Wie the Knights, &c.*] This [*&c.*] is a fatal Character, if we can remember that *Et cætera-Oath* which made such a hideous noise in the year 40.

*Thou art the curled lock of Antichrist;
Rubbish of Babel; for who will not say,
Tongues are confounded in Et cætera?
who views it well, with the same eye beholds
The old false Serpent in his numerous folds.
The Banes are ask'd, and now the times give way,
Betwixt Smeetymnus and Et cætera.*

Cleaveland.

Some-

Something certainly is involved in the subtle twirl of this *Dragons Tawl*: If they be *True Protestants*, in the sense of these *Associates*, they must be such as Protest against the *present Church of England*, the *Succession* of the *Crown*, and the *Brittish Monarchy*. Here we have the very *Spawns* of the *Presbyterian* fruitfulness, *Independents*, *Ranters* *Quakers*, with the rest of the *Fanaticks* (which proceed from the *Presbyterian*, by an *equivocal Generation*) and without all doubt, are comprehended within the bowels of this prodigious Character, all *Schismaticks*, *Rebels*, *Traytors*, *Regicides*, *Tyrants* and *Usurpers*, (who, by their own proper Names and Titles, were by no means fit to be dignified or distinguished, in such a *Pious* and *Politick* Association) were cunningly and closely tyed up together with those *Knights* in the *Gordian Knot* of this &c.

And they say, *Finding* to the grief of our hearts, the *Popish Priests* and *Jesuites*, with the *Papists*, and their *Adherents* and *Abettors*, have, for several years last past, pursued a most pernicious and *Pellish Plot*, to root out the *True Protestant Religion*, as a pestilent *Heresie*, to take away the life of our *Gracious King*, to subvert our *Laws* and *Liberties*, and to set up *Arbitrary Power* and *Popery*.

Here we have a *Mask* of zeal made up of a double pretence, *Pro* and *Con*, (1.) For *The Protestant Religion*, with the preservation of the *Kings Life*, our *Laws* and *Liberties*. (2.) Against *The Popish party*, and their *Abettors*.

But that we may not be perpetually bewitched with these delusions, it has been made apparent by a person of unquestionable knowledge and integrity *,

"That these great pretended Cham-
pions for the Protestant Religion,

* A short view of the
Troubles, p. 44. p. 528.

"the *Laws of the Land, the liberty of the Subject, and*
 "privileges of *Parliament*, (for these are taken in, too,
 "in this *Association*) made use of those specious pretences,
 "for no other end, than to captivate the People, and by
 "that means get the power of the Sword into their own
 "merciless hands. And (as that Worthy Author expo-

stulates) "were not there certain *Propositions* read
 P. 590.

"in their House of Commons, (where this *Ass-*
 "ciation was first spawn'd,) which were found in Mr. *Salt-*
 "marsh his Trunk, near *Hull*: First, That all means
 "should be used to keep the King and his People from a sud-
 "den Union. Secondly, To cherish the war, under the no-
 "tion of *Popery*, as the surest means to engage the People.
 "Thirdly, If the King would not grant their demands,
 "then to root him out of the Royal line, and collate the
 "Crown upon some body else.

So that they served themselves of *Popery* for a pretence,
 and made the *Priests* and *Jesuites* but their stalking Horse,
 while they aim'd at other Game. If the *Papish Priests* and
Jesuites have a Design to retrieve what has been taken
 from the *Pope* and that Church that depends upon him, are
 not these *Associators* equally intent and zealous to make a
 spoyl and booty of those Church Revenues which are left?
 Is not their Religion and keeneſt zeal fed upon the Church-
 lands, which they have got into their possession? And why
 do they stickle so earnestly against the *Pope*, but to maintain
 that interest? If you could secure their fears and jea-
 lousies in this point, assure your self, for the most part of
 them, their Consciences are not so squeamish, but the
Mass would go down with them as easily as the *Dire-*
ctory.

'Tis very well observed, "That the *Rule* for Doctrine,
 "Worship and Discipline in the
 "Church of *England*, at the Reformation, was at first received with
 "universal joy and approbation, none but *Papists* opposing
 "it; But some time after, some few discontented men, under
 "pretence of zeal against *Popery*, took the part of the
 "*Papists* against this *Rule*; and it is observable (saith that
 "Author) that as one faction grew up and gathered
 "strength, so did the other; that ones right and left hand
 "can hardly grow in even proportion; so that one would
 "fancy, that either they advanced by some secret *Consent*,
 "or were nourished from the same common *Stomach*; It
 "may be (saith he) from him that *Patavincini* calls the *Sto-*
 "*mach*, as well as the *Head* of the Church, the Pope.

Have not these pretended Protestants and *Et cetera's* been
 eager (even to *Sedition* and *Blood*) to throw down the *En-*
closure, to *Repeal* those *Laws*, and *subvert* that Church-
 Government which have kept out *Popery* ever since the
Reformation? Have they not given their *Emissaries* an ad-
 vantage by their Projected *Toleration* and *Indulgence*, and
 shelter'd the *Priests* and *Jesuites* (whom they pretend to
Associate against) in their own *Conventicles*? Nay, to
 come home to the business, have not these men *Rivalled*
 the *Papists* in their *Treasons*? Have they not *emulated* them
 in their practices of *Conspiracy*, and taken the *Hellish* work
 of Destruction out of their Hands, and subverted both
 Church and State, while they pretended the *Papish* party
 did pursue it?

For, if we put in *Fanaticism* instead of *Popery*, and change
 the *Papish Priests* and *Jesuites*, into *Presbyterians* and *Inde-*
pendents, with their *Adherents* and *Abettors*, the design (they
 set on foot) has not only been, for several years pursued;
 but

but effectually performed and really executed, as we very well remember by sad and woful experience. For did they not *root out* the True Protestant Religion, establish here by the *Authority* of pious *Princes*, as well as the *Blood* of Holy *Martyrs*? Did they not take away the *Life* of our most *Gracious King*, the most incomparable Prince of Christendome? Did they not subvert our *Laws* and *Liberties*, and set up *Arbitrary Power* amongst us? All this they did most accursedly accomplish to the astonishment of all Christendome: And yet we have reason to believe, that such of these *Associators* as were engaged in it (and perhaps they were not a few) never lookt upon't as such a pernicious and Hellish *Plot*, nor were toucht with such *Remorse* and *grief of Heart*, for that *actual Guilt* and *Notorious Crime*, as they pretend to have upon the account of this, which is but their own *jealousie* and *surmise*.

That the most prudent and faithful *Ministers* of *State* cannot escape their *Malicious* *Insinuations*, we are not at all to wonder at: 'Tis the frequent practice of all *Malecontents*, when they become *Seditious*: For though it be the *Majesty* of the Government they aim at, yet they think they can no way wound *That*, with so much safety, and to so great effect, as through the sides of such Worthy *Ministers*.

To traduce the *Duke* is the main Design of this *Association*. And indeed, if we well observe it, 'tis an unusual strain of Modesty in them, that they do not positively, as well as by implication, impute it to the *Devilish Malice*, and desire of *Revenge* in his Royal Highness, that his Majesty is in continual hazard of being *Murdered*, to make way for his own advancement to the *Crown*. For they say expressly, *That by his Influence*, *Mercenary forces* have been *levied*, and kept on foot for his secret *Designs*:

Which,

Which, it seems, are not so *secret* but they can, if not penetrate, yet conjecture and imagine them. But as the King is most concerned herein, so hath he best opportunity to examine it and find it out, if there were any truth in't, or colour for it.

Whereas it is suggested, that *the levying of those Forces was unaccountable, their Disbanding difficult, and at the Kingdoms great expence*: There's not a little Malice coucht in that allegation. To what purpose *those Forces* were raised, is not unknown to such as have a mind to understand; and the Service which some of them perform'd, was not *secret*, but in the open Field, and so *eminent*, that Foreign States and Princes will remember it to their Honour.

But let them ask themselves this question, were *Cromwel's Forces* Levied, or kept up, or Disbanded, without the Kingdoms great expence? Or will the Forces design'd by these *Associators* be raised without money? and will not their *Officers* and *Conductors* expect their Pay? and at whose charge must all this be? and how shall they be Disbanded? do they Promise and Vow here, that *They will never Separate themselves from this Association, or fail in the prosecution thereof during their lives*? And (if they were once in Arms) we might believe them, though they were not engag'd upon such *Temporal* and *Eternal* pain as is due to *Perjur'd* persons.

This *Party* hath sometimes been very earnest to *embroil* his Majesty in a War with the *French King*, but without any *fond* or considerable *Subsidy* to maintain it. To what end this was projected, wise men will judge, but I shall forbear to mention.

But because they cannot so easily embroil his Majesty abroad, they resolve to do it at home. To this effect, several *Plots* have been set a foot, and they have made their utmost advantage of them. And because the great *obstacle* (which is their greatest *Gravance* too) is, *The Militia in the Kings hand*; They design very ducifully (no doubt) to seize it without his leave, that they may have it once again in their Power, to set up *Committees* of *Publicans* in every County, to make *Delinquents*, and then to *Tax*, *Decimate* and *Sequester*, or make them *Compound* for their own *Estates* at their pleasure: And what will follow but a *High Court of Justice*, to bring whom they please, to (what they please to call) *Condign punishment*, and at last to extinguish (as much as in them lyes) the *Royal Family*, and the *Church of England*, root and branch. And this shall be voted the *Defence* of the *Protestant Religion* and our *Liberties*, without our *Properties*, the *Laws* and *Government*, against the encroachments of an *Arbitrary Power*. Yea, and the *Fanizaries* they employ, shall not wear the name of *Mercenary Souldiers*, but be rewarded, as *Cromwel's* were (for their good service) and be honour'd with the Character and Title of *English Freemen*, and the *Godly Party*. These are the *Priviledges* of the *Saints*.

But we use to say, *The Burnt Child dreads the Fire*: And I hope this *Generous* and *Manly* Nation is not grown too *stupid* to be taught by *Proverbs*, nor yet become so infatuated as to forget so fresh and chargeable an experiment.

But

But they take it for granted, *'Tis notõrious, that* "the Popish Priests and Jesuits, with the Papists and their Adherents, *have been highly encouraged by the Countenance and Protection given and procured for them by J.D. of Y. and that He has publickly profess'd and own'd the Popish Religion.*

This they peremptorily averr: but it can hardly be imagined, that *Any* free Prince, at this time of day, should be so fast asleep, or ill advised, as to make himself the *Pope's* Vassal, to admit a *Supremacy* into his Realm *paramount* to his own; To have his own Royal Authority *confronted* by the *Check* of foreign *Bulls* from *Rome*, or the *Treasure* of his Kingdoms exhausted by such *Engines* of Extortion, as can serve him to no other end, but to endanger, impoverish, and intrall him.

Consider but the Sense of the *Greek Church*, who will not brook that pretended Supremacy in the lowest State of their Declination; or the present Posture and Resentments of the *French*, who seem so weary of the *Pope's* Inchroachments and Usurpation, that they *kick* and *wince*, as if they were in pain and Travel, to throw his *Holiness* out of the *Saddle*, in those Dominions.

As for his *Royal Highness*, perhaps he may disdain to have his Integrity questioned by a common *Test*: many times *Great Spirits* are irritated by such Attempts, (which are therefore, for the most part, better let alone than put in practice;) they will not be forced by such *Screw'd Engines* to gratifie their Adversaries with an open profession of that, which notwithstanding, in their Hearts they may most steadfastly believe.

Yet we cannot take it for a wonder, if his *Royal Magnanimity*, and the deep Resentments he has for his *Blessed Father's* Sufferings under the *bloody* hands of seditious Schismatics, will not suffer him to be *bestor'd* by them into an Approbation of their *Fanatical Delusions*.

But his *Royal Highness* is so well satisfied with the Church of England, as by Law established, that he professeth a great Kindness and Veneration for it, for the very Loyalty remarkable in her Religion above all others; and for that Reason, upon all occasions he declares his Readiness to preserve and support it.

Nor have we only his *Highness's* bare Word or Resolution to relye upon, his eminent Deeds are such a signal Exemplification hereof in Scotland, that the Bishops of that Kingdom have made their Profession to my Lords Grace of Canterbury, in these Words;

We should prove very defective in Duty and Gratitude, if upon this occasion we should forget to acknowledge to your Grace how much this poor Church and our Order do owe to his Princely Care and Goodness; that his Majesty and the worthy Bishops of England may from you receive the just Accounts thereof.

Since his *Royal Highness's* coming to this Kingdom, we find our Case much chang'd to the better, and our Church and Order (which through the cunning and power of their Adversaries, were exposed to extream hazard and contempt) sensibly relieved and rescued; which, next to the watchful Providence of God, (that mercifully superintends his Church) we can ascribe to nothing so much as to his *Royal Highness's* gracious owning and vigilant protection of us.

Upon all occasions he gives fresh Instances of his eminent Zeal against the most unreasonable Schism, which by renting, threatens the Subversion of our Church and Religion; and concerns himself, as a Patron to us in all our publick, and even personal Interests; so that all men take notice of his signal Kindness to us, and observe that he looks upon the Enemies of the Church, as Adversaries to the Monarchy it self: nor did we ever propose or offer to his *Royal Highness* any Rational Expedient which might conduce for the Relief or Security of the Church, which he did not readily embrace and effectuate.

Edenburgh,
March 9.
1682,

If Officers have been *named* and *appointed* by his Royal Highness, none can blame it, but such as have an Ambition to get *that* Power into their own hands. And, if it were lodged in the hands of these *Associates*, would the hazard of the King's Person, or of our Religion and Government be any whit less, or less apparent? Nay, we have learn'd by sad Experience, that the danger would be greater, if their Ruine would not be inevitable.

But they say, his Highness *has created many and great Dependents upon him, by his bestowing Offices and Preferments both in Church and State.* A great Crime doubtless, in a Person that stands in that Relation the D. has to his Majesty. The Church and State would be well served if all *Offices and Preferments* were at *their* Disposal, which is that *their* Avarice and Ambition thirst and aim at.

But we hope his Highness has created no *Dependents*; that is, neither made choice of any Servants for himself, nor recommended any Officers to the King, but such as are according to the *Standard* of his Wife and Renowned Grandfather; who adviseth his Son thus:

“ Choofe such as come of a true and honest Race,
 “ and have not had the house whereof they are descended, infected with Falshood; such as come
 “ of a good and vertuous kind. For 'tis most certain, that Vertue or Vice will oftentimes with the Heretage be transferred from the Parents to the Posterity, and
 “ run on a Blood, (as the Proverb is) the Sickness of the
 “ Mind becoming as kindly to some Races as these Sicknesses
 “ of the body that infect in the Seed. *The King advises further;*

“ See they be of a good Fame and without Blemish, and
 “ endued with such honest Qualities as are meet for such
 “ Offices as ye ordain them to serve in; that your Judgment

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Upon all occasions he gives fresh Instances of his eminent Zeal against the most unreasonable Schism, which by renting, threatens the Subversion of our Church and Religion ; and concerns himself, as a Patron to us in all our publick, and even personal Interests ; so that all men take notice of his signal Kindness to us, and observe that he looks upon the Enemies of the Church, as Adversaries to the Monarchy it self : nor did we ever propose or offer to his *Royal Highness* any Rational Expedient which might conduce for the Relief or Security of the Church, which he did not readily embrace and effectuate.

If *Officers* have been *named* and *appointed* by his *Royal Highness*, none can blame it, but such as have an *Ambition* to get *that Power* into their own hands. And, if it were lodged in the hands of these *Associates*, would the hazard of the *King's Person*, or of our *Religion* and *Government* be any whit less, or less apparent? Nay, we have learn'd by sad *Experience*, that the danger would be greater, if their *Ruine* would not be inevitable.

But they say, his *Highness* has created many and great *Dependents upon him*, by his bestowing *Offices* and *Preferments both in Church and State*. A great *Crime* doubtless, in a *Person* that stands in that *Relation* the *D.* has to his *Majesty*. The *Church* and *State* would be well served if all *Offices* and *Preferments* were at *their Disposal*, which is that *their Avarice* and *Ambition* thirst and aim at.

But we hope his *Highness* has created no *Dependents*; that is, neither made choice of any *Servants* for himself, nor recommended any *Officers* to the *King*, but such as are according to the *Standard* of his *Wife* and *Renowned Grandfather*; who adviseth his *Son* thus:

“ Choose such as come of a true and honest Race,
 “ and have not had the house whereof they are descended, infected with Falshood; such as come
 “ of a good and vertuous kind. For 'tis most certain, that Vertue or Vice will oftentimes with the Heretage be transferred from the Parents to the Posterity, and
 “ run on a Blood, (as the Proverb is) the Sicknes of the
 “ Mind becoming as kindly to some Races as these Sickneses
 “ of the body that infect in the Seed. *The King* advises further;

“ See they be of a good Fame and without Blemish, and
 “ endued with such honest Qualities as are meet for such
 “ Offices as ye ordain them to serve in; that your Judgment

"ment may be known in employing every Man according
 "to his Gifts.

"But here I must not forget to remember, and accord-
 "ing to my Fatherly Authority to charge you, to prefer
 "specially to your Service so many as have truly served me,
 "and are able for it:--- trusting and advancing those fir-
 "thest whom I found faithfullest.--- So shall ye not only
 "be best served, but ye shall kyth your thankful Memo-
 "ry of your Father, and procure the Blessing of these
 "old Servants, in not missing their old Master in you.
 "And as I wish you to kyth your constant Love to-
 "wards them that I loved, so to kyth in the same measure
 "your constant Hatred to them that I hated; I mean,
 "bring not home, nor restore not such as ye find standing
 "banished or fore-faulted by me:--- for, *how can they be true*
 "*to the Son that were false to the Father?*

I hope, that both his *Majesty* and his *Royal Highness*
 may follow this grave and sage Advice in the Choice of
 their *Officers* and *Dependents*, whether design'd to serve in
 Church or State; and then I am well assured, that few of
 these *Associators* will hereafter be *Candidates* for Court-
 Preferments.

We shall see the *Duke's* great Fault at last will be on-
 ly this, That he is *wise* and *valiant*, *just* and *well-beloved*,
steady to his Word, and *faithful* to his Adherents; but
 that which is worst of all in the Opinion of these *Assoc-*
iates, is, That he is *Presumptive Heir* to the *Crown*, and
 will suffer no *Republican* to pick out the *Jewels*, or pluck
 off the *Feathers* of it. But so long as he has so high an
Affection and *Respect* for the King's Person, and gives
 Countenance and Encouragement to none but such as are
 truly loyal and serviceable to his *Majesty*, I hope 'twill be
 no Crime in His *Royal Highness* to make much of such
 as

as own and espouse his *Hereditary* Interest, after the King's Example.

While these men boast of their *continual Endeavours to deliver his Majesty from the Councils and out of the Power of the Duke*, they do but upbraid the King (as they did his Father of ever Blessed Memory) of *Weakness*, as not able to discern what belongs to his *own* Interest and Safety, nor to distinguish betwixt his Friends and Enemies.

Under favour, this is but a course Complement to his Majesty; the Wise Man hath taught us a better Lesson, *That a Divine Sentence is in the Lips of the King*; (and) *his Mouth erreth not in Judgment*. Prov. 16. 10. Had it not been for this Holy Oracle, we should have been many times surpris'd at the celebrated Prudence of his Majesties Conduct (when the Case has been most difficult) in turning our Disappointments into a Satisfaction.

Has not his Wisdom appeared to Admiration, in stemming the *Tyde*, and checking the *Waves* of Popular Rage and Fury, when they seem'd to threaten us with an Inundation? Has he not taken the Seditious in their own Craftiness, and made their own Tongues and Pens to fall upon themselves, till they have been glad to take Sanctuary in an *Ignoramus* Jury?

That *Parliaments* have been unreasonably *Prorogued* and *Dissolved*, is another of their *specious* Allegations: but herein his Majesty has given such ample Satisfaction, as supercedes all attempts of the like Nature; For, Eccles. 2. 12. *What can the Man do who cometh after the King?* He that cannot acquiesce with great Contentment in such a *Gracious Declaration*, let him understand the Sense of all *Loyal* Subjects in their solemn *Addresses* of Thankfulness upon that account. Do they not own it as an undoubted *Copy* of that *Original* and.

and transcendent Goodness which the Finger of God has impress'd upon his *Royal Bosom*? A *Declaration* so full of *Princely Grace and Wisdom*, and generally so suitable to their Wishes, that it did but *anticipate* what of Duty (as well as Interest and Inclination) should have been their own *Petition*? and that it left them no room, but for the lively Expressions of their Joy and Gratitude? And he that has not joyn'd his *Suffrage* with his Fellow-Subjects in such a dutiful Acknowledgment, must certainly be a Member of this *Society*, or a well-Wisher to it.

Though we have as great a Reverence for *Parliaments* as we ought, yet we cannot but reflect upon't with Grief, that the Composition of those Assemblies have not of late proved so *harmonious* as the state of Affairs required: which puts me in mind of what the Author of that ingenious

*Compendium
politicum.
pa. 36.*

Essay upon the Reign of Henry the *Third* has observed, of such a Convention of those Times.

Thus (saith he) *Parliaments*, that were ever before the most infallible Medicine to heal up any Distempers or Malignities, are now grown worse, and almost less dangerous than the Maladies themselves, since malevolent Humours and factious Spirits did most of all sway in them, and the well compos'd Tempers had the least share and prevalency in all their Consultations. The Fruits and Effects of their unlimited Session, who were call'd to Parliament in *Forty One*, we cannot but with bleeding Hearts remember. And whatever respect they pretend to have for *Parliaments*, 'tis (as formerly) but to serve their own ends: for, (if they may have their own Will) according to the *Project* and Design laid in this *Association*, all *Parliaments* for the future (as they were once already in my own Memory) will be reduced (without a *King* or a *House of Lords*) to a select Pack of well-flesh'd *Rumpers*, to do the *Drudgery* of their *Army*.

The *Bill of Exclusion and Banishment* is so unreasonable, and so *absolutely* unjust, that we cannot look upon't as a *means of the King and Kingdoms Safety*. And if the D. be of such a *vindictive* Spirit as they suggest, nay allow him but the *Magnanimity* that becomes his *Highness*, or the common *Resentments of Humanity*, and the *passing* such a *Bill* had been so great and just a *Provocation*, it must needs have exposed the King's *Person* to great *hazard*, and the Kingdom to the lamentable Fate of a *Civil War*, if not an *inevitable Invasion* thereupon. And when we reflect upon the *Rise* and *Progress* of our late Confusions, (so black and dismal in the Event, and so fresh in Memory) all good men cannot but be deeply sensible of his Majesties great Care and Princely Wisdom, in keeping us from the more dreadful Rage of such a *Rupture* as the restless Malice of ill men study to promote, whether for the Accomplishment of their own Ambition, or the setting up of their Darling *Commonwealth*.

Whereas they say, *They are persuaded in their Consciences, that the dangers they suggest are so eminent and pressing, that there ought to be no delay of the best means in their power, to secure the Kingdom against them*: We comfort our selves, that they are no Prophets, (though 'tis no hard matter to fore-tell what they do project, if it be in their Power to effect it,) and that this is not the first time they have attempted very ill things, (if not out of Malice, Ambition, and Design,) to make the best on't, upon the account of an *erroneous* Conscience.

And whereas they say, *They are intrusted to advise and act for the preservation of his Majesty and the Kingdom*: We are satisfied, that they are no farther intrusted by the Laws and Loyal Commons of England, than may consist with their Duty and Allegiance; that is, no farther than the King shall please to require their Advice, and allow them to act by
his

his Direction or Consent. Whereupon, the so much Renowned Queen *Elizabeth* commanded the Speaker to tell the (then) House of Commons (thus) in her Majesties Name, *It is in me and my power to call Parliaments; and it is in my power to end and determine the same; it is in my power to assent or dissent to any thing done in Parliament.*

Consequently hereunto, though they call this *Association* the best means that are in their power to secure the Kingdom, we are well assured, that it is not in their Power at all when the King forbids it, and (as in Reason and Justice in this Case he may and ought) declares it a Design to subvert both his Prerogative and Government.

For to be plain with you, in this detestable Contrivance which is here recommended under the specious Title of an *Association*, every man of Sense may observe with half an Eye, what the Hypocrisie and Subtilty of those ill men have projected, *to set up themselves*, upon the Ruins of the Royal Family, the *English* Protestant Church and Nation. For,

1. To secure his Majesty's *Sacred Person*, they'll disband his *Guards*, and remove his Faithful *Ministers*.
2. To preserve his *Royal State* and Dignity, they'll cut off the *Succession*, and banish his dear and only *Brother* out of his Dominions.
3. To support his *Crown*, they'll *usurp* the Government into their own hands, and turn it into a *Military State* of *Safety*.

4. For

4. For the Honour of their *Country*, they'll subvert that which (to all *Loyal* Subjects, and in the Estimation of all wise and sober persons) is the happiest *Monarchy* under Heaven.

5. That our *Properties, Laws, and Liberties* may be kept inviolable, they'll set up an *Arbitrary Power*, and some Regiments of *Janizaries*, to rule over us, and make us *Slaves* to our Fellow-Subjects.

6. To defend *Religion*, they'll not consult a *Legal and Learned Convocation*; but they'll lay aside the *decent and distinctive* Garment of the *Minister*, they'll take away the *Cross* in Baptism, that ancient *Badge* of *Catholick and Primitive Christianity*; they'll abandon *kneeling* at the *Sacrament*, with all *external Adoration*; they'll turn the *Reverend Bishops* out of the House of Lords, and *repeal* those *Acts* by which *Uniformity* in the Worship and Service of God, stands established; and so destroy (the *Bulwark* of the *Reformation*) the best *Protestant Church* in *Christendom*. All which Particulars, here enumerated, are the *visible and avowed* Designs of this *Society* and their *Association*.

To effect all this, they'll *wrest* the *Sword* out of the King's hands, and appoint *Officers* of their own, to *levy, discipline, and conduct* Forces (how far they'll be *Mercenary* we desire not to make experiment) without his *Majesty's* Consent, and to pursue to *Destruction* all such as shall *oppose* them.

And for all this, we have not only their *Lives* and *Fortunes* engaged, under their *Hands* and *Seals*; but
D their

their solemn *Promise, Vow, and Protestation* in the Presence of Almighty God.

So that here is a *Design and Train* laid, to act over again the same *Scene of Treason and Rebellion* which has once already (and within our Memory) turn'd this our flourishing Kingdom into an *Aceldama*, and smothered the Glory of it in Confusion.

An *Association* this is, so *hypocritical* in the *Disguise*, so *devilish* in the *Design*, and so *destructive* in the *Tendency* of it, That what *Knights or Et-Cetera's* soever they be, that pretend to give it Countenance (in the *Front* of it) we are sure it could no more be *subscrib'd* (or tendered to Subscription) by Subjects that have any *Sense or Conscience* of their *Duty*, than assented to by any *Prince* that has *Regard* to his own *Prerogative*, or the *Welfare* of his People and the Church of God.

In a sad *Resentment* whereof, we find that all *Loyal Subjects* do humbly *protest* their utter *Abhorrence* of the said *Association*, with all other *Plots, Designs, and Practices* of the like Nature; and we see also, they resolve not only to *deprecate* them in their *Litany*, (wherein we beg Deliverance from all *Sedition, Privy Conspiracy, and Rebellion*) but also to engage their *Lives and Fortunes* under his *Majesty* and his *Lawful Successors*, to suppress them.

'Tis true, as you observe, the pretences of *Zeal and Piety* (for *Religion, King, and Country*) are too apt to justify the good meaning of some, and to impose upon the weakness of others. And I am not ignorant, that such

Insinn-

Insinuations have prevailed so far with many, as to make them ready to submit their Necks to the same Yoke which gall'd us formerly; and to become Slaves a second time to the Designs of *Faction*, and the Lusts of their Fellow-Subjects.

But when a stupid *Insatiation* has prevailed with such *easy* men, to put on the like Chains with their own hands, we esteem it not the least of our happiness, that 'tis still in his Majesty's Power to knock them off, and relieve us from that Thralldom.

I tell you not my own *single* Sense, but the Sense of all *Loyal* and *Sober* men, that being taught by so late Experience, that such as snatch at the *Jewels* of the Crown can never think themselves secure of that *Booty*, till our *Property* becomes their Prey too, (as it was in the late *Rebellion*, which began with an *Association*) we are highly obliged to his Majesties *Fatherly* Care and *Tenderness*, that he will not more suffer an *Arbitrary Power* to insult over his Subjects *Liberty* than to invade his own *Prerogative*.

And the Sense his Majesty is pleas'd to express of our sad Affliction or Bondage under the late *Tyranny* of *Hypocritical* Reformers, gives us an assur'd Confidence, that so *Divine* a Clemency (as shines in him) can never delight to hear us groan under the like oppressions.

And His *Royal Word* to secure us against the Attempts of it in *others*, as well as against the practice of it in his own *Dispensations*, is a *Supersedes* to all our Doubts and Scruples upon that account.

And having the same Security for the full Fruition of our *Religion*, in this Church established, (the most steady and inflexible *Prop* and *Bulwark* of the *Throne*, which therefore makes it no less his Majesties *Interest* than his *Obligation* and *Piety* to support it) we cannot conceive it in any Danger unless betray'd by a *Latitudinarian Neutrality*, or our own froward *Schisms* and *Dissentions*. And we should be secure enough in this point too if we could be timely awakened to consult our own Safety, and *unanimously* agree to make the known Laws the *Standard* of our *Duty*, as his Majesty has graciously resolved to make them the *Rule* of his own Government.

After such Agonies as we have conflicted with through the neglect hereof, the concurrent Practice of this Rule would be the best Atonement of our Differences, and the Ensurance of our Concord. This would extinguish all our present *Plots*, and prevent the Emergency of the like *Projects* for the future; then the Kingdom would be settled in *Peace*, the Church in *Order*, and all sorts of men become *conformable* in a due Obedience. *Succession* would be no more disputed, the Government no more *libell'd*, Loyalty no more *defam'd*, nor the *Dutiful* persecuted by the Tongues or Pens of the *Malicious*, the Pillow of the Crown would be no longer stuff'd with *Thorns*, His Majesties *Throne* would become *safe* and *easy*, his *Sword* victorious, and his Royal *Scepter* had in Veneration.

And seeing His Majesty has even prevented our most early *Addresses*, in professing that to be his *Royal Will* and Resolution, which should have been our Prayer and Opinion; and having his *Sacred Word* (published in the
face

Peruse His Majesties Gracious Declaration.

face of all *Congregations*, before the Presence of the Almighty) to secure *All* we can account dear to us; there remains nothing for us to Act but the part of *Loyal* and *Obedient* Subjects, to enable His Majesty to triumph in a *serene* Felicity, maugre the petulant frowardness and treachery of all undermining *Factions*.

To this end, our Gratitude and bounden Duty puts us under these several Obligations.

1. To abandon those *Fears* and *Jealousies* which crafty and Designing-men (whether out of *Avarice* or *Ambition*) are wont to suggest and raise, to poyson us with *Discontents*, and bewitch us into *Tumults*.

2. To reley upon His Majesties Royal Word, His Princely *Wisdom*, and Watchful *Conduct* to protect us in our *Persons*, in our *Laws*, in our *Religion* and *Liberties*.

3. To assist His Majesty with due Supplies, and the utmost Endeavours that the highest Loyalty and Affection can contribute to make his Reign Glorious.

4. To exalt His Majesties Esteem and *Grandeur*, that He may still be courted to hold the *Balance*, and to establish the General Peace of *Christendom*.

5. To make our Acknowledgments legible in our *Practise*, by a *Regular* and *Uniform* Obedience, and a hearty Compliance with all *emergent* Advantages, that may promote his Ease and Royal Satisfaction.

6. To

6. To supplicate on His Majesties behalf, a long Life, and a vigorous Health, and a Divine Assistance; that (for the good of these Nations) the *thread* of his precious Life, (upon which our Happiness so much depends) may be twisted with all the Blessings of Heaven and Earth, and drawn out in an *even* line of *Contentment*, to the utmost extent and period. *Amen.*

I S A. 8. 12, 13, 14.

Say ye not, *A Confederacy*, to all them to whom this People shall say, *A Confederacy*; neither fear ye their Fear, nor be afraid.

Sanctifie the Lord of Hosts Himself, and let him be your fear, and let him be your dread;

And he shall be for a Sanctuary.

FINIS.